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Academia

OUTSTANDING OBSTACLES TO THE MISSIONARY APOSTOLATE

Rev. Cuthbert Gumbinger, O.F.M.Cap., S.T.D.

THE SOCIETY FOR THE PROPAGATION OF THE FAITH AND THE MISSIONARY UNION OF THE CLERGY.

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Rev. Cuthbert Gumbinger, O.F.M.Cap., S.T.D.

Reverend Cuthbert Gumbinger, O.F.M.Cap., S.T.D., was born in Chicago, October 1, 1904. He attended the parochial schools of St. Matthias and St. Henry in that city. He entered the Capuchin Order in Detroit, July, 1923 and there received Solemn Vows in July, 1927; Philosophy at St. Anthony's Capuchin Seminary, Marathon, Wis. (1924-27), and was ordained a priest by Bishop Ignatius Dubowski, D.D. (Titular Bishop of Phillipopolis in Arabia) at Rome, July 28, 1929. He received his Doctorate in Theology from Gregorian University (1927-31). He made his post-graduate studies at the Roman Biblical Institute (1931-33).

He has been a professor at Mary Immaculate Capuchin Seminary, Garrison, N. Y. for the past ten years. His standard subjects have been Church History, Biblical Languages, Eastern Ecclesiology, but more recently he has also been teaching History of Philosophy. He founded the Eastern Churches Guild in New York City in 1935 among some students and lectured to them for four years every second Sunday. To spread knowledge of the Eastern Churches and problems among the Latins was the aim of this Guild which functioned till June, 1939. He organized the Byzantine Concelebration for the Reunion of Churches with Rev. Andrew Rogosh, S.T.L. (Russian Rite, New York City) at St. John the Baptist Capuchin Church, February 22, 1938. It was the first Concelebration of its kind for that purpose. He has written several pamphlets and many articles and reviews on the Eastern Churches. He has contributed articles on various subjects to:

The Franciscan Educational Conference Reports, 1935, 1936, 1937, 1939, 1940, 1943. Biblical Quarterly; L'Illustrazione Vaticana; Analecta O.F.M.Cap. The Missionary Union of the Clergy Bulletin; The Cowl; The Franciscan Herald and Forum; The Catholic Monitor; El Heraldo Serafico; Nature Magazine; The Eastern Observer; Liturgy and Sociology, Etc.

Father Gumbinger has for his special interests, the Eastern Churches. In the classroom, in preaching, and in writing it has ever been his desire to arouse interest in the Christian East and to help people to get a better knowledge of Eastern matters, to hasten the day of reunion according to the desires of the modern Popes. He introduced Oriental Day and the monthly Mass of the Eternal Priesthood of Christ at the Capuchin Seminary, Garrison, N.Y. where he has been moderator of academias on the missions at various times.

OUTSTANDING OBSTACLES TO THE MISSIONARY APOSTOLATE

REV. CUTHBERT GUMBINGER, O.F.M.Cap., S.T.D.

Christ's command to teach all nations has been the inspiration of the Catholic Church ever since the Holy Spirit came down upon Our Lady and the Apostles. The Apostles knew it was not an easy task the Lord had set for His Church. In fact, He had promised them persecution, and they were to experience this soon after the first joys of the Holy Spirit thrilled their souls. The Apostles and the Church's ministers through the ages have met with difficulties of all kinds in the evangelization of the nations. Here we will consider briefly only such main obstacles to the missionary apostolate as are found in today's vast mission field.

I. Distances

The orbis terrarum of the old Romans has grown enormously with new discoveries of recent centuries. New peoples have been found and various attempts made toward their conversion. The problem of distances in the great mission lands is a teasing and testing one. Because of the relatively small number of missionaries in so many places the question of distance is all the more acute. First of all, the great expanses of water and huge mountain ranges of this earth form no small barriers to nations. Though many modern conveniences have helped men to cover distances by land and sea with greater ease and speed, the fact remains that in most mission countries great distances must be traversed and missionaries often lack plane, car or train for travel. Even if a great many more missionaries go forth, distances will yet remain an obstacle to mission work.

II. Travel

In some mission lands there are modern means of transit, and travel is rather easy. In many places, however, the only way to reach the far corners of a mission is to walk. Sometimes a person can use an animal for riding or in some fortunate cases a plane.

To travel by ox-caravan or mule is hard enough under any circumstances, but these are aggravated by the terrain, by thorns, desert, mud, insects and the like. Ships, barges and boats of all kinds are used in mission places. Lakes and rivers offer the missionary their own variety of obstacles and thrills.

To appreciate the value of good means of transportation one must go to the missions, even in our own South and West, or read the accounts of missionaries.

III. Climate

When we consider the extremes of heat and cold and all the other climatic conditions on the face of the earth, we can only marvel that men used to temperate climes have been able to live in the tropics, in jungles, in the Far East and in the frozen North. Missionaries have braved climatic conditions in all Christian ages. In modern times, however, men and women of our culture and race have adapted themselves to really extreme changes of climate. It is wonderful how the human body is able to adapt itself to its environment; but this is not true of every individual. For those who are weaker or older a severe climate of great heat, cold or humidity will be injurious and at times fatal. The white man is tender and soft in many ways. He lives in an ideal part of the world, the temperate zone, where the excellent changes brought about by the seasons stimulate him and keep him healthy; but when he finds himself in a place either perpetually cold or hot the climate will take its toll of him.

There are peculiar diseases and sicknesses in many mission lands. A great number of missionaries have succumbed to them. Modern science, however, has been helping the missions in many ways; and injections that immunize a person to disease have been a notable contribution to the good of the missions. Thus Sierra Leone, on the west coast of Africa, was called "the white man's grave" because of its malarial swamps and its shores haunted by blackwater fever. Now the land is a flourishing mission and science has blotted out the name once given the place.

Earthquakes, torrential rains and hurricanes are other obstacles to missionary endeavor. Japan has four earthquakes a day, though few do any damage. However, both there and in other places, earthquakes have ruined much valuable mission property and taken lives of many missionaries. In certain areas seasonal hurricanes are a menace. Only two years ago a fierce hurricane caused great damage to the missions along the coasts of Central America, especially in Nicaragua.¹

The missionaries will get along best in a land if they try as far as possible to adopt the customs of the natives in food, clothes, sleep and housing. Nature teaches people how to eat and dress according to the climate. By thus adapting themselves the missionaries overcome many of the difficulties that climatic conditions present.

IV. Food

The problem of food is intimate and continual. It takes some months for a person to become acclimatized, but eventually the body adapts itself to new food and climate.

The white man is usually accustomed to much food and a good variety. He also likes it well cooked and moderately seasoned. The greater number of mission lands mortify the white man in his appetite. Mission food is often scarce, generally lacks variety and is very simple.

It is not possible in all mission lands to eat as the natives do. India, China, Japan and Africa give many examples where missionaries cannot subsist on eating merely staple native foods. However, even in these cases, the missionary must not diverge too much from the native food lest he grow sick.

Though the opportunities for penance and sacrifice are often heroic, and the food problem is a great one for all missionaries, Divine Providence helps them and generally very few die of starvation.

Almost any book on the missions gives us material on food and on all the other problems of mission life. We single out the excellent work of Rev. John J. Considine of Maryknoll, "Across a World," as truly unique in giving a detailed picture of practically the entire field of Catholic missions.² The book is a mine of information on all the subjects we here touch upon.

¹ Roman Ament, Hurricane Without Shelter.

In regard to houses, races and nations have as much variety as they have in food, clothing and speech. From the igloo of the Arctic to the grass huts of the tropics, the missionary will have to adopt similar structures or at least he should build somewhat in the style of the land. Pope Pius XI insisted that the mission buildings, especially the churches, convents and schools, be in the native style of architecture if the land have one. At any rate, there is little propriety in building a Gothic cathedral in Central America or a Romanesque basilica in China. The Cathedral of Algiers is a fine example of native architecture; so, too, is the Catholic University of Peiping. In other places, also, mission buildings could be

adapted to the native style.3

It is often difficult to build in foreign lands. China at present is a notable example. It requires license from the government and the fulfilment of various conditions. We can understand the requirement of a license, but there is much red tape in getting permission and in acquiring property. In regard to hospitals there are high and technical demands as to building and equipment standards. In China Catholic dispensaries are doing as much good as hospitals controlled by the government, yet they cannot obtain help from the government because they do not meet the high hospital standards. These demand a full force personnel of doctors, nurses and internes and valuable equipment which the Catholic places often lack. For the same reason the Catholic dispensaries cannot get aid from the United China Relief. In these things, too, there is an ever-growing nationalism present in China and other countries.4

With housing there is the problem of furnishings, equipment, clothes, medicine, libraries, church plate and vestments. Mission aid societies give splendid help in all these regards; still the needs of the missionary are greater than the supplies he receives. Consider, for example, the important matter of a native seminary. Just

p. 74.
4 Correspondence received from the Rev. Leo Ferrary, O.F.M., Director of the

³ Letter of Sacred Congregation of the Propagation of the Faith to Archbishop Celso Constantini, congratulating him on what he had accomplished in this regard in China. Cf. Osservatore Romano, Oct. 19, 1932; The Clergy Review, Jan., 1933,

from the material angle such a building is an enormous task and takes money, time and supplies of all sorts till it is realized. In Urundi the natives make bricks at a kiln directed by the priests. In some places they have built their own churches and also the homes for the missionaries ⁵

VI. Customs

A. Traditions and Tahoos

Customs are rooted in the very sinews of a people. Age-old traditions form an important barrier to mission work and progress. We know how the Saxons in olden times feared to accept the true God because of Thor and the sacred oak. It required courage and wisdom on the part of St. Boniface to cut down the oak and prove its uselessness as a god. The pagans watched him intently and when the tree fell they praised the true God. Boniface baptized them and made an oratory out of the tree's wood.

We know how difficult is mission work in India on account of the caste system. Members of various castes may not intermarry or do one another's work. The priest who works with a lower caste is not welcome with the higher castes. In India, too, according to a general custom, men may not treat with women. This has its limits but it also limits mission work.

Mother Anna Dengel, foundress of the Society of Catholic Medical Missionaries, tells how this fact led to establishing her society. She writes.

"Monsignor Wagner . . . followed the call of obedience as a Mill Hill missionary of the Prefecture of Kashmir and Kafristan. Having gone through every phase of mission activity, he was appointed Prefect Apostolic. As such he wrote in 1904 to Doctor [Agnes] McLaren:

"'During my twenty-six years of work in the north of India, I have never

seen the face of a Mohammedan woman.'

"Doctor McLaren grasped the meaning of these words: Women could be assisted in their medical needs and brought in touch with Christian ideas and ideals only by those of their own sex."6

In 1936 Rome approved of Sisterhoods with public vows study-

<sup>A. E. Howell, "Modern Mass Conversion—the Prodigy of Urundi," The Month, June, 1939; Cuthbert Gumbinger, "Blood Fruit of Urundi," The Cowl, Jan., 1941.
Anna Dengel, "The Society of Catholic Medical Missionaries," The Mission Apostolate, p. 179.</sup>

ing and practicing medicine and obstetrics. At that time the Sacred Congregation for the Propagation of the Faith stated:

"Several missionary ordinaries have brought to the attention of the Holy See the necessity of making more appropriate provision for the health of mothers and infants. In some regions of Africa, tribes are decreasing day by day and they are destined to disappear if provision is not made for a better assistance for mothers and infants. It is well known that in other lands infant mortality is appalling, owing to the want of hygiene. . . . This Sacred Congregation would like to see new religious institutes for women founded which will dedicate themselves principally to health work, making due provision for the necessary safeguards. . . . The Sisters should obtain certificates as doctors or nurses."

Every nation and tribe of the mission lands has its traditions and taboos. Chinese missionaries tell us how hard it is to persuade the natives to give up their house-gods. Once the people have been instructed they still have a peculiar reverence or fear for their *lares* and *penates*. On the appointed day the missionary simply comes to the homes and takes these things away.

Superstition of all sorts is deep in pagan hearts. It is a substitute for religion. It leads people to fear any change in their lives and to hate those who would introduce a change. Japan secluded herself for several centuries in the modern era and thought she had stamped out all vestiges of Christianity brought to her by the noble Xavier, Peter Baptist and their followers. Korea, too, until recent decades was jealous of her rank as the "hermit kingdom," and missionaries had to go about covered in the garb of mourners. By stealth was Christ brought to the land, but the martyrs there professed Christ with wonderful courage in great numbers.⁸

Ancestor worship, cannibalism, polygamy and, in general, pagan corruption and perversion are the causes or at least the roots of many hindrances to conversions.

B. Pagan Symbolism in Customs

A custom may look innocent but really have a deep pagan symbolism. The social fabric of non-baptized nations is woven of customs often at variance with revealed religion, and because certain customs not in accord with our Faith must be removed or changed the Church is accused of thereby destroying society itself.

⁷ Ibid., pp. 182-3.

⁸ Francis J. Bowen, Pioneers of the Faith, Chap. III, "How Christianity Came to Korea," pp. 39-59; Considine, Op.cit., 5, Chap V, "The Vassal Lands," pp. 238-43.

For example, some pagans accuse the Church of being opposed to love for parents and interest in one's family because the Church forbids ancestor worship. Again, certain pagan labor guilds or unions sponsor pagan or superstitious plays and celebrations, and since Christians cannot contribute to such they are accused of being against labor or unpatriotic. Certain work, too, such as helping to build a pagan temple, is forbidden to Christians. Furthermore, when events of family life—weddings, birthdays, funerals—and even civic holidays are interwoven with superstitious customs Christians may not participate.

C. Administration of Justice

Writing about customs in East Africa, Fr. R. A. Wilhelm, C.S.Sp., has this comment in regard to justice among the native tribes:

"The conflict between tribal justice and justice as taught by Christianity is outstanding. Infringements of native laws are punished severely. Courts ruled by the white are more lenient. Since the advent of the white man with his Christianity, lawlessness in the country is on the increase. The evil element in native society is quick to learn that the white man's justice sometimes lets him free where native law would give him the full penalty. He takes advantage of this. After his release he comes back to his country and boasts of how he has outwitted the white man. The more thoughtful of the tribe connect this growing disorder with the white man and his religion and civilization. He is in favor of swift and severe punishment to deter the others. Kindness, too, is not understood. It is looked on as a weakness. Advantage is taken of it in every case. The mailed fist is what the native prefers."

D. Polygamy

Commenting on polygamy in East Africa, Fr. R. A. Wilhelm, C.S.Sp., writes:

"The tribal customs sanction *polygamy*. It is largely a matter of prestige, a man's ranking in society depending on the number of wives he has. Naturally, the chief being the head has the most wives. Its origin again is tribal. There is the fear that the tribe may die out if this means is not used, as infant mortality among the natives is high. The general rule for the common native is monogamy because he cannot afford more than one wife.

"Many natives who already have a plurality of wives would become Christian but for this. Their difficulty is a practical one. They are caught up in the tribal web and cannot decently get rid of their other wives. Polygamy in turn has a bad influence on the native Christian of means. As the novelty of Christianity wears off and he finds his wife aging more rapidly than himself, or unable longer to bear children, he sees his neighbors with three or four younger wives and may succumb to the temptation and take a second himself." ¹⁰

10 Ibid.

From private information.

E. Preserving and Ennobling Native Customs

The missionary must examine the customs of the people. Where these are innocent, such as demonstrations of patriotism (e.g., bowing to the emperor's picture in Japan) or simply a matter of taste and convenience, they should be allowed to remain. A native custom may be given a new meaning when the people become Catholic: or it may be changed through supernatural elevation and yet retain its original traces. As an example of this, Cardinal Schuster gives the marriage ceremony of pagan Rome.¹¹

The use of holy water is another Roman custom which the Church elevated. The liturgies of all rites offer various similar examples of Mother Church preserving native customs and ennobling them

As examples of innocent customs, consider the wearing of a hat by men in church as still practised by the Koreans and also the Korean wedding customs which extend over a period of several days, during which the mountains of cakes found at such a wedding are distributed 12

Founders of religious congregations have incorporated native customs of clothing, food and living conditions for natives. Thus a native Sisterhood in India is barefooted and the Sisters sleep on mats stretched on the floor. In this way the Church truly takes root in native soil.¹³ Cardinal Lavigerie, wishing his White Fathers to adapt themselves to the Moslem custom of dress in Africa, devised a habit for them similar to the garb worn by the Moslems in those regions.

Mission books yield many examples of native customs being hindrances to mission work and also of such customs being retained at times if merely innocent. Europe has many examples. Thus at Abbots Bromsley (Stafford, England) the young men still preform annually an ancient dance. Garbed in the skins of animals and with masks and horns on their heads, these youths carry on a custom dating back to pagan times.14

¹¹ Ildephonse Cardinal Schuster, The Sacramentary, Vol. I, "The Nuptial Blessing," pp. 193-84. 12 Bowen, Op.cit., p. 160.

¹³ Considine, Op.cit., 2 Chap. IV, "Redskins of India," p. 51; 7, Chap. VI, "Men in White," p. 301.

¹⁴ This I learned on a visit to that place.

Father General Donatus of Welle, O.F.M. Cap., instructed his brethren to esteem the mission land and its good customs and traditions even as they would honor their own country and customs. 15 This impresses the natives and helps the Church to take firmer root. It is the wish of the Church that the native customs, tastes. arts, languages, architecture and general culture should continue and make progress under Christian influence. We see happy examples of this in European history: modern times show us similar examples in China, Indo-China, India and Africa. 16

VII. Languages

A. Mastering Foreign Languages

Foreign languages, especially those of Africa, the Far East and Oceania, are indeed an obstacle to missionary work. However, even the intricacies of these odd tongues can be mastered. Thousands of men and women of various creeds have gone forth to mission lands and learned to speak the various native tongues. It is true that the older we are the harder it is to learn a new language, vet living with the natives and hearing them are the best means of gaining mastery of a new language even if our youth is past. Just as we learned English from hearing it, we will be able to learn other languages. Some persons are more gifted in this matter than others. Since Americans in general are not great linguists they need the more encouragement to tackle mission languages. The success of American missionaries in this regard shows that others also can do what these have done

B. Dialects

In China and Africa there are a vast number of dialects. These are the more confusing because within a few countries the missionary will find a half-dozen. Europe presents similar difficulties, with the exception that nearly all the inhabitants of a given country are able to speak the official language as they learned it at school. But in a place like South China, for example, a missionary is really in a bad spot because even in some cities three dialects are spoken. In the country places he will find still other dialects. Either he must

 ¹⁵ Donatus of Welle, "Letter on Tertiaries Periodicals," Franciscan Herald and Forum, Feb., 1941, pp. 61-3; Translated from the original Latin in Analecta Ordinis Fratrum Minorum Cappuccinorum Romae, Dec., 1939.
 16 Fr. Considine has many examples in his work here quoted.

learn them all, which takes time and is quite a feat of memory and mental gymnastics, or he must use catechists to teach some people. We can readily understand that the people are not entirely satisfied until the missionary can speak to them in their own dialect.

Thus language is one of the chief obstacles; and in China the problem is further complicated by the fact that the language is highly involved and flowery. This problem shows us all the more reason why native clergy should be trained as early as possible and given every encouragement to teach and guide their own people.

C. Missionaries as Linguists

We all admit that Chinese is hard, but so too is Arabic, Ethiopian, Russian and the many other languages of distant lands. Yet we find people in adult life conquering all these various tongues for purposes not only of religion but also of business, politics, war, propaganda, sport and general culture.

Very Rev. Paul Manna writes to encourage all missionaries:

"It is true that, of all people, Catholic missionaries are the only ones who speak every language under the sun. God blesses the efforts of those who apply themselves and endeavor to learn. The necessity of expressing oneself, the desire to be of assistance as soon as possible in the ministry, the obligation of living in such close contact with the people whose language you are anxious to learn, the practice with one's fellow-missionaries, are all efficacious means at the disposal of new missionaries. . . . Besides there are grammars, dictionaries, and other books for almost all these languages." 17

In some case, however, the missionaries themselves must play the part of pioneer in making grammars and dictionaries of peculiar languages and dialects. Sts. Cyril and Methodius gave the ancient Slavs an alphabet and translated the Byzantine liturgy into Old Slavic, thus giving that language their distinctive mark and seal and helping the people to become literate. In like manner, throughout the ages the missionaries have given the people a deeper culture by fixing the native language through grammars and translations of the Bible or by contributing to the study of the language through their research and writings.

It is said that oceans are both barriers and highways. The same is true of languages and of many other things treated here. At first the language seems formidable to the missionary, but gradually he learns to speak it and write and love it. Then it becomes the highway of salvation for his people in the new land.

¹⁷ Paolo Manna, The Workers Are Few, p. 122.

VIII. Communications and Social Life

A. Aids of Modern Invention and Colonization

Linked with the problems of distance and travel is that of communications and social life. While mission lands generally do not offer a person the same convenient means of communication by phone, post and telegraph—to say nothing of radio—still great improvements have been made in these matters within recent decades. Japan, for example, is modern in this regard; Russia also has improved; and India, Africa and China are receiving ever new developments in varying degrees.

Just as it was of advantage to the Faith in ancient times that the Roman Empire was so vast and united, thus facilitating mission work, travel and communication, so in modern times God provides great countries and empires such as the United States, Great Britain, Russia, China and Japan. Their potentialities for mission work have hardly begun. The union of various nations under the British crown has already been a great help to mission work. If this is true of England when she is officially separated from Roman unity, how much greater fruit will she not produce and allow others to produce in her domains when she is again Catholic! In her Catholic days of Anglo-Saxon fame England was known for her learning, her devotion to the Holy See and her great missionary enterprises, and we can hope she will return to Catholicism and these ancient glories. We hope, too, that Russia, China, India and Japan will also bloom forth in full Catholic life and culture. The eager millions of those lands are waiting hungrily for the Gospel. With a just peace and the zeal of Catholics aflame, especially in America, the Church hopes to gain all those lands for Christ.

All these facts encourage us to agree with Fr. Manna when he approvingly quotes Canon Planus:

"How will the progressive conquest of Christianity be brought about? No one knows. But if we consider only the most populous of the continents, Asia for example, may we not look for a diffusion of the Christian faith equal and proportionate to the material progress which has opened up the East and the West? . . . When commerce and industry, scientific and literary culture, making such inroads, shall rouse these nations, Christianity also, carried there by apostles of the Faith, will be more easily extended to the most distant shores of the Pacific. Did the ancient Romans, as they marked out Gaul with beautiful, smoothly paved streets, destined for the use of their victorious legions, ever suspect that the conquerors of the Faith, men like

Irenaeus of Lyons, Martin of Tours, St. Boniface of Germany, and St. Augustine of England, would travel by these same highways preaching the Gospel of Christ, and thus plant the Cross in the entire West? Is not the silent progress made by our holy religion during the last century due in great part to the improved means of communications offered the missionaries of today, and to the penetration of Europeans into almost every country of the globe?"¹⁸

Old Spain Christianized much of the New World. Conquerors and missionaries traveled and worked together. Today the Holy Father is happy that Portugal has made a Concordat with the Holy See whereby that nation protects the Portuguese missionaries in Portuguese possessions. All this is in God's Providence. The more Christian any nation becomes, the greater is its power for spreading the Faith among its own people and other nations. The Church will yet see Chinese, African and Russian missionaries go forth to preach the Gospel to other lands!

B. Compensations for Loneliness

The loneliness of missionaries has already been greatly offset by modern means of travel and communication and in many cases by the radio. Our missionary need no more be entirely cut off from civilization. Boats, planes and cars can bring him companions, food, furnishings, mail and medicine. He can contact the world by phone and cable; he can hear of the world by radio.

If at times the missionary is lonely, he has, besides work, reading and hobbies, the great and enduring consolation of knowing that he is carrying on Christ's own work. The conversion of the nations depends upon the missionary, and upon the whole Catholic world—its prayers, personnel, sacrifices and continued help.

IX. Lack of Full Home Cooperation

A. Obligation to Aid Missions

That the whole Catholic world must become fully mission conscious and contribute much more to the missions than it has been doing is a fact that must be dinned into the ears and hearts of every Catholic. For it is undoubtedly true that one of the greatest obstacles to the missionary apostolate is the relative

 ¹⁸ Ibid., pp. 39, 40.
 19 Acta Apostolicae Sedis, Series II, Vol 7, 1940, Missionary Concordat, pp. 235-44. It contains surprises such as the government's promise of paying all missionaries a salary and even paying for their trips to and from the missions.

abathy on the part of Catholics, both clergy and laity! The Popes of modern times have been trying to arouse us to this truth but there is still much to be done before all of us shall be doing our full duty toward the missions. We should consider it a serious obligation, a sign of gratitude to God for the true Faith, to try hard to do our full share in promoting the mission cause. We are happy to have the Church, the priesthood, the Mass and the sacraments. We rejoice to God in the splendor of the true Faith, in the full noon-day of revelation. Yet there are over a billion people in this world who are not yet Christian. Have we no sympathy for them, no zeal for God's glory and the triumph of Christ?

Looking at a book such as "Catholic Missions in Figures and Symbols" we are grieved to see how relatively small is the army of Catholic missionaries for the gigantic task before them!20

Bishop James Anthony Walsh, co-founder of Maryknoll, wrote in 1004:

"What we priests and laymen can do by effort and prayer to win the world to Christ, this we should do, so that the altars may be more numerous on the earth than the stars in the heavens: that multitudes in every land may be nourished with the bread of life-the Body of Christ; that this earth may be deluged in the Precious Blood of the Lamb-a ruby earth glistening like a radiant jewel under the sunlight of the glorious Cross of Him who died on it, not for you or me alone, but for every child of man,"21

B. Greater Zeal Required

We know that all Catholics could *bray more* for the missions: all could sacrifice more for the mission cause. The clergy could study more about missions; the students could do the same. This is the object of the Academia for Missions now being instituted in all major seminaries here. It is bound to have far-reaching effects for the benefit of millions of souls. Once the clergy are imbued with full zeal for the mission cause, there is no telling what glories the Church of God will see! The student and priest must look beyond his diocese or parish. By teaching the people to become mission-minded we deepen their faith. St. Thomas teaches so beautifully that spiritual goods, unlike material, are possessed more truly the more they are shared with others.²² This is also

²⁰ Robert Streit, Catholic Missions in Figures and Symbols.

 ²¹ Daniel Sargent, All the Day Long, p. 70.
 ²² St. Thomas Aquinas, Summa Theologica, I-IIae, Q. XXVIII, art. 4 ad 2.

a favorite truth with St. Augustine. Clergy and faithful who strive by prayer, alms and even the sacrifice of themselves to aid the work of evangelization certainly receive an increase of faith and make themselves more pleasing to God.

Prayer is a prime need for the missions. If the whole Church, fully aware of its power with God, would storm Heaven with prayer and strive to live a holy life of virtue and penance, the flood-gates of God's mercy would be opened the more fully upon all the sons of Adam. First of all, the clergy, the religious, especially contemplatives, and the young should take this matter to heart. Pope Pius XI teaches us that "they who fulfil the duty of prayer and penance contribute much more to the increase of the Church and the welfare of mankind than those who labor in tilling the Master's field." The Pope is here speaking principally of strictly contemplative religious. However, the need of prayer is hereby stressed for all Catholics.

X. The Need for Missionaries

That many more men and women are needed in the missions is obvious. Yet, many Catholics do not fully appreciate the fact. Many missionary organizations in this country and abroad have begun to bring home this truth to a good number of our people. But the work of evangelizing the world has only just begun. Comparing the huge population of China alone with the small number of priests there we begin to feel ill at ease and to understand the urgent need for more support from home in the form of more missionaries.

Here again the Protestants give us good example. They make sacrifices of money and they also send great numbers to the foreign missions. Whole families go to distant parts to teach the pagans. The fact that about the year 1910 China had four times as many Protestant missionaries as Catholic, and that very few of the latter were American, was one of the factors that urged Bishop Walsh to found the Maryknoll movement to provide more American priests and Sisters for China.

Bishop Francis Xavier Ford has these words on missionary vocations:

"As mission work demands thousands, and literally hundreds of thousands

²⁸ Philip Hughes, Pope Pius The Eleventh, p. 314.

of new recruits, it is evident that it can be accommodated to the abilities of the many."24

Fr. Manna is also clear on the need for missionaries:

"Oh! how ignorant are many good priests of what is going on in the world of God! If our priests only knew . . . that thousands of Protestant ministers are traversing the world preaching the name of Christ . . . there would be no such apathy . . . towards the work of the foreign missions. . . . It often happens that on account of the lack of Catholic missionaries in many countries, the poor people who are unable to distinguish between truth and falsehood, because of their great desire of civilization, run willingly to the first Protestant missionaries that present themselves, while at heart they prefer the Catholics, whom they probably know by reputation and admire for their sanctity of life and their . . . disinterested work. . . . Young American ecclesiastics, once convinced of the scarcity of mission areas, and of the extraordinary circumstances that surround the apostolate today, will certainly respond with great generosity to the invitation of God and the Church."25

Many a young man and woman turn away from the missionary vocation God gives them, because they love their own ease and convenience. In future, America must respond in much greater numbers to the call for missionaries. We do not wish to be reproached by God in the words of Jeremias: "The little ones asked for bread and there was none to break it unto them" (Lament. 4:4). Christ may well declare today as He did long ago: "The harvest indeed is great, but the laborers are few" (Matt. 9:37).

A missionary vocation is a sign of faith and a special blessing of God on a person, his family and his country. We should emulate Ireland, France and Holland whence so many missionaries have gone to "fields afar." If our Catholics pray for the missions, study about them and give generous alms to them, God will surely grant us many missionary vocations. The clergy, seminarians and Sisters can do much good in arousing interest in the missions and in fostering vocations for them. If children become interested in the missions and hear about them from all sides, then, indeed, we shall begin to be a country that is mission-minded!

XI. The Need for a Native Clergy and Hierarchy

The duty of the missionary must be to plant the Church in a new soil and nourish it by sacrifice and teaching. After some time the native Church should produce fruits not only in the number and quality of its Catholics but also in the form of native priests

²⁴ Francis Xavier Ford, "The Vocation of the Missionary Priest," The Mission Apostolate, p. 38.
²⁵ Manna, Op.cit., pp. 55-7.

and bishops. The foreign missionary should be needed only till the native clergy and hierarchy are able to take over the care of the new flock. Christianity has not fully taken root in a country till a native clergy is formed. This has been the ideal of the Church through the centuries.

In modern times we see this stressed with greater insistence by the Popes. There is a double reason for this emphasis. Pope Leo XIII told the Bishops of India that there can be no security for the Faith or its propagation if there be wanting a native clergy. This is the general reason, the ideal which the Church has held at all times. The second reason for modern insistence on native clergy is the fact that certain missionaries, and the French in particular, have been slow in forming a native clergy and loath to have a native hierarchy. Though we know of native priests in such lands as India. Indo-China and China in modern centuries, their number was not large. As far back as 1622, when the Sacred Congregation for the Propagation of the Faith had been founded, the Bishop of Macao in China received instructions to ordain natives to the priesthood. In the seventeenth century the Paris Foreign Missionaries were told by Rome that to ordain twelve good native priests is better than to baptize 12,000 pagans. This subject of the native clergy will be more fully developed in a later study.

XII. Growing Racial Antagonism and Nationalism

The awakening of the Far East to modern standards of commerce and industry and the general feeling of resentment toward the white man in Asia and Africa, on account of political and commercial exploitation carried on by him in recent times, are obstacles to missionary activity on the part of the white man. The pagan sees the Catholic Church as an appendage to Western grasping.

Speaking of China in this matter, Philip Hughes states:

"Of all these pagan peoples the peoples of the Far East are nearest the heart of Pius XI, the immensity of their numbers, their intellectual and moral qualities, their ancient civilization make them an object of intense interest and expectation to him. To this must be added the recollection of the hundreds of these people who, in our own time, have gladly given their life rather than deny the faith.

"The task of the missionary in China is made much more difficult from the fact that nineteenth-century Europe saw in China just so much raw material for commercial exploitation. The young Chinese of today cannot but hate the white oppression and resent the insult to Chinese ideals implied in the numerous concessions, political no less than commercial, that the nineteenth century wrung from China."²⁶

Fr. R. A. Wilhelm, C.S.Sp., writes:

"In Africa there have been signs for some time that the native is becoming restive under white rule. Literature has been broadcast with the theme, 'Africa for the Africans.' The native in general would be pleased to see all white men leave Africa tomorrow. The educated native especially is a trouble-maker in this respect. If anything they hate the East Indians (numerous in East Africa) more than the Whites because the Indians have practically a monopoly on the retail trade. Very few natives can compete with the Indians because of their ingrained inefficiency. In general, Christianity is considered a white man's religion because it was brought to the country by the white man and so is lumped in with the white man's domination. Incidentally, the Indian never tries to proselytize. He considers natives below him." 1971

There is danger that in China and elsewhere Catholicism may be considered as a Western thing—and thus be hated. Therefore the Holy See insists again and again that the missionaries be simply Catholic priests and that they form a native clergy. Four years ago Japan demanded that the heads of each religion in the Japanese Empire be natives. Happily the Church had already appointed natives to certain dioceses in Nippon. Had this been possible decades ago, the Church would be all the stronger there in the present crisis.

XIII. The Lights and Shadows of War

A. Losses

The Catholic missions indeed suffer loss of personnel and property and a moral setback in war. Natives are scandalized at the white man's wars and destruction. They ask why the West teaches charity to the East through the missionaries and yet carries on age-old hatreds and terrible wars. Often the nations in Asia and Africa confuse the Catholic Church with Western governments.

Modern wars have taken many missionaries from their posts. Some go back to fight; others are taken prisoner, killed or interned. All these facts make a bad impression on the natives.

B. Gains

The present war, however, has also had its bright side in

Philip Hughes, Op.cit., p. 160.
 From private information.

mission lands. The missionaries staying in war-torn lands are giving the natives and their governments a magnificent lesson in true Catholicism and proving that the Church seeks the spiritual and material good of the nations through her missionaries. There is no doubt that the present war will do much to open the eyes of countless pagans to the charity and goodness of the missionaries, both men and women, and thus lead many souls to the true Faith. The more disinterested the missionaries are in regard to their own countries, and the greater their charity and zeal for the lands they have chosen for their labors, the quicker will natives of mission lands see that it is zeal and love for souls that prompts the Church in her missionary activity and that commerce and politics have no place in her plans.

One missionary Sister wrote that this war will produce the greatest missionary expansion in history. The way the missionaries have aided the stricken peoples of bombed areas counterbalances the scandal mission lands have received from Western wars and exploitation. Many missionaries are remaining at their stations despite heavy bombings, disease, bandits and the necessary endurance of heroic sacrifices.

In China, especially, these facts are seen in their proper perspective, and both leaders and people honor the Catholic Church on this account. Generalissimo Chiang Kai-shek has proposed the Catholic priests as models to his soldiers. Our newspapers carried this item in past months. Madame Chiang Kai-shek has given our missionaries lavish praise. In a letter to the Irish Jesuits she speaks thus of Catholic missionaries:

"No account of China's resistance is complete unless it records the worthy part your missionaries have played at the front, in the rear, in Free China, or in Japanese-occupied areas. They have not accepted the facile passivity of inaction; on the contrary they have hurled themselves unsparingly and with consecrated zeal into the task of alleviating pain and misery, both physical and spiritual. . . . Their life of self-denial and inner discipline has proved to be a source of inspiring courage to all those they serve and with whom they suffer." ²⁸

The charity of our people in other lands of the missions must likewise impress the pagans and the governments. They will see the impartial mercy and care the Catholic Church gives to all through her Apostolic Delegates, bishops, priests, Sisters and

²⁸ Considine, Op.cit., p. 198.

faithful. In God's Providence even wars bring forth good in God's own way and time. Who knows but that there will be an immense movement toward the true Church all over the world after this war? Pope Puis XII tells us that doors which ordinarily are closed to God are opened in the hour of trial.²⁹ The present havoc and horror of war may open the eyes of pagans, schismatics, heretics and lapsed Catholics so that they enter or return to their Father's house, "for now all things are ready." May God grant it!

XIV. Politics and Ambition

A. Politics

Pope Pius XI insisted that the missionaries be above nationalistic politics. Yet, human nature is weak. The human element will ever be present in the Church. Missionaries, however, must be impressed with the fact that they are spiritual fathers and that they have left all things for Christ—even the material advancement of their countries. Too often there has been real cause for complaint on the part of certain governments, that some missionaries were indeed acting as such but that they also were fostering the political and colonial interests of their native countries.

Thus, for example, in China, Pope Pius XI reminded the missionaries that they keep the good of souls in mind and that they be not French, Italian or even European but simply Catholic

priests. Philip Hughes writes this of the matter:

"In a special letter to the Chinese bishops [Ab ipsis, 15 June, 1936] he stresses the point that to the national aspirations of China Catholicism is in no way an enemy. What missionaries there are who have used their spiritual office as a cloak for political and economic manoeuvres in the interests of their own country, the Church has always condemned and severely punished." 30

This emphasis of the Pope and the fact that he consecrated six Chinese Bishops that very year, and a few more in 1935, made a fine impression on the people of all religions in China. For the same reasons the Pope gave China an Apostolic Delegate, first in the person of Archbishop Celso Constantini, and then in that of Archbishop Mario Zanin who still exercises the office. An Apostolic Delegate has no commission to treat with the civil government officially; however, the government considers the Delegate

Pius XII's Encyclical, Darkness Over the Earth, Oct. 20, 1939, in The Pope Speaks, The Words of Pius XII, pp. 148-94.
 Hughes, Op.cit., loc.cit.

as the local head of the Catholic Church and treats with him when necessity arises. This helps to kill nationalism and political moves on the part of the missionaries; and the Church thereby appears all the more supra-national and truly spiritual in all countries.

It is the aim of the Church that her clergy and religious be not politicians in any land. The Church upholds justice and an honest government but is not concerned about the form of that government, provided natural and divine law as well as the freedom of the Church are protected. Since the Church is judge of all human things ratione peccati, and since she must have freedom to preach the Gospel and care for souls, she cannot but condemn governments and laws that are unjust, cruel, inhuman and against divine and natural law, as well as contrary to the liberty of the Catholic Church. The cry of certain rulers, that the Church is interfering in politics when she condemns their actions in these cases, is not right, because she acts in her own domain. Aside from that, however, the Church leaves a nation to rule itself. The Church is not only supra-national and international but she is also supra-political. She can flourish in any land and under any form of decent, just government.31

B. Ambition

The personal ambition of certain individual missionaries is ever lamentable, for it divides the mission personnel and hampers the mission work. If a person is so oblivious of his divine call as to put self above the good of souls, he scandalizes his companions and the natives and can cause great harm to missionary endeavor. Sad cases of confusion in mission work on this account have occurred in the past. They are not pretty stories.

On the other hand, what a charming picture of humility, concord and zeal do we not find in the greater majority of mission posts! Whether the people are of the same nation or religious order, or whether the priests are both religious and secular, and of different nations, there can be and is sweetness of accord in faith and humility. How noble and inspiring it is to see Japanese and Americans, for example, working together under Msgr. Paul

^{a1} Cf. Felix Cardinal Cavagnis, Institutiones Juris Publici Ecclesiastici; Felix Cappello, Summa Juris Publici Ecclesiastici; A. C. F. Beales, The Catholic Church and International Order; John Eppstein, Catholic Tradition of the Law of Nations; Jacques Maritain, The Things That Are Not Caesar's.

Furuya, the new Prefect Apostolic of Kyoto. Other examples come to mind. Bishop Simon Tsu, S.J., Vicar Apostolic of Haimen, China, (consecrated Titular Bishop of Lesvi, by Pope Pius XI, Oct., 1926) has European and Chinese priests working peacefully in his Vicariate. Spanish and Westphalian Capuchins (for a time, also, an American) labor together under the German Bishop Salvator Walleser, O.F.M.Cap, Vicar Apostolic of Tsinchow, China (Titular Bishop of Tanagra). The missions afford many other edifying examples of humility and peace among missionaries.

To preach Christ crucified one must be oblivious of self and ready to die to all earthly things—especially personal ambition. One must strive only to propagate and perpetuate the Church. Even as the Apostles of old, the missionaries in a special way founded the Church by their own blood.³² The Church is built of the wood of the Cross. Ambition can have no place there!

XV. Other Religions

A. Necessary Knowledge of Other Religions

Obviously one of the greatest obstacles to the advance of the Catholic Church in any place is another religion. Our mission world presents a bewildering picture of various religions and superstitions which our missionaries must prove false. The veils over the minds and hearts of men are woven by witchcraft, devil-worship, cannibalism, ancestor worship, sheer paganism, Buddhism, Shintoism, Mohammedanism, Judaism, Eastern Schism and heresies, Protestantism in all its forms, Communism, materialism and general indifference. But why go on? Each type must be given a special cure, a special course of instruction. In each case the missionary should adapt the truths of our holy religion to the needs of the people. The study of religions is important for our priests and seminarians. To know other religions is a great help in teaching the true one.

B. Mohammedanism

Fr. Considine tells of the work the White Fathers are doing to convert the Arabs. Following the course of action laid down by the great Cardinal Lavigerie, the White Fathers realize that they

³² Roman Breviary, Common of Apostles outside of Paschal time, Third Nocturn, First Responsory.

must penetrate Islam through study of its culture and, as it were, become Arabs themselves before they can treat with the Moslem on any mutual ground. This is long work and it requires patience and preparation. But the White Fathers look to the future. Their example of charity and their learning will gradually impress the followers of the prophet and then we can hope that Islam, too, will enter into the light and the kingdom of God. Fr. Considine quotes Fr. Demeeresman, an excellent Arab scholar of the White Fathers, head of the Institut des Belles Lettres Arabes, founded by the White Fathers in Tunis:

"It is over forty years since the death of Cardinal Lavigerie, but we still feel that we are only starting our work. Most of us commit the heresy of seeking directly to make conversions. There is much to be done before that. We need a profound knowledge of Arab and Berber folkways. It is astounding how few students of Moslem questions there are in the Christian world. We Christians need much, much deeper roots of conviction regarding our world task, if ever we are to perform it well."

Pope Pius XI appointed Msgr. Mulla, a convert from Mohammedanism, to teach Islamic Institutes in the Pontifical Oriental Institute in Rome. Such examples set the pace for missionaries in studying religions and trying to find bridges in the thought and faith of peoples—bridges whereon they can travel over to the kingdom of Christ's love in the fulness of revelation and the glory of God's grace.

Let us mention but two more instances in this absorbing subject. The late Pontiff, realizing that the nations of the Far East are given to austerity and contemplation, urged that monastic, and especially the contemplative life be fostered among them. If, even in their state of false religion, certain souls have arrived at true union with God, in China, India, Persia and other countries, they have done so in spite of their false religion and aided by God's grace. "If this is done in the green wood, what will happen in the dry!" In other words, we hope to have great mystics from the peoples of the Far East. Our missionaries in treating with such peoples should be duly impressed with the fact that their mental bent is contemplative. They have not, generally, the hurry and bustle of most of us Westerners. Mystical and speculative theology will often have greater appeal for such

³³ Considine, Op.cit., p. 372.

peoples than activity, Canon Law and other more "practical" matters.⁸⁴

C. The Orthodox

Mutatis mutandis the same thing is true in regard to work for reunion among the Orthodox, especially of Russia. We must learn their attitude toward life and their mentality and especially be aware of the fact that they are voluntarists rather than intellectuals. Love plays a greater part with most of them than cold reasoning. Sheer argument, bald syllogizing and long proofs will hardly win them to the true Church. Rather by the way of love, of charity, of contemplation and of the splendor of the liturgy, with all its dogma, will our separated brethren be able to find their way back to the unity of the one flock under one shepherd.

D. Protestantism

In regard to the Protestant missions, we must admit that they are many and that they have many adherents. They invest more money in missions than we do and their personnel is greater. Christian disunion is a stumbling block to the pagans. Many natives of mission lands who have seen various Christian denominations are confused in mind and often end up by not being Christians at all.

The Chinese, for example, do not understand how one foreign religion is that of "the Lord of Heaven" (Catholic) and another "the religion of Jesus" (Protestant). It is the Catholic missionary's task to explain that the true "religion of Jesus" is the Catholic religion, despite the fact that in China the Protestants call their religion "Jesu-chiso," the "Jesus-Teaching." The Chinese ask if everyone in Europe and America is Catholic. If not, why don't the missionaries convert their own peoples first?

In some places, such as parts of East Africa, there is an armed truce enforced by the government among the various sects. Thus each Church has a particular "sphere of influence," and no other sect can purchase land to build a church or school in that part. If, in spite of this, such a thing is attempted, the building will most likely be destroyed and the teacher chased away or banished for some false accusation of crime.

^{**} Pius XI's Encyclical Rerum Ecclesiae, in Ryan (ed), Encyclicals of Pius XI, pp. 157-88. See also Christopher Dawson, Enquiries Into Religion and Culture: "Islamic Mysticism" and "On Spiritual Intuition in Christian Philosophy."

This discord should increase our zeal for non-Catholic missions in our homeland. What a glorious work could a united Christendom do for the pagans! Now in mission lands many different Christian religions work at cross-purposes and bring confusion to a good number of souls. We should be earnest and zealous in promoting the Church Unity Octave and thereby bring closer the day of reunion for all Christians.⁸⁵

E. False Western Philosophies

False philosophies of the West-Communism, materialsm, etc.—have spread alarmingly in many mission countries. The propaganda of false teachers, whether native or foreign, reaches even the poorest classes of people. This proves all the more that the missionaries of the Catholic Church must be well instructed in order to give a satisfying answer to false social and political schemes, lest the initiative be taken from the Church by radical groups who subvert all Christian principles.

Some natives of mission lands come to secular universities in Europe and America and get such a fill of materialism, liberalism, scepticism and other false philosophies that they return home satisfied that Christianity is unnecessary, to say the least. The agnosticism or irreligion of many secular university professors is surely no help to a pagan or Buddhist to find the true Faith!³⁶

F. Within the United States

In our own country we have special difficulties arising from non-Catholics in both country and city life. In the South there are heart-rending conditions for the missionary. Bigotry, prejudice and age-old calumnies against the Church keep people frequently from even speaking to a priest. Missionary work there, however, promises a great harvest. South Carolina is called the China of the United States because of the small number of its Catholics. In such places there is strong bigotry and both ministers and politicians will fraternize with Catholics only when they are in the minority. We see that such people really fear the Church through tradition and repetition of libels against her. How glibly some of

 ^{a5} Paolo Manna, The Conversion of the Pagan World, "Our Competitors," pp. 82-101.
 ^{a6} Regarding some of the garbled Christianity given in some secular universities see, for example, Rebuilding a Lost Faith by an American Agnostic and convert, John L. Stoddard.

these people rattle off the most ridiculous accusations against Catholics and the Church, without even trying to investigate whether the accusations could possibly be true.

Here, in our own country, we are just on the threshold of missionary work. Besides the non-Catholic white people we have the Negroes and the Indians to consider in our universal charity. Each race presents its own problems. But if we do not soon bring the colored man into the Church and make sacrifices to do so, we may well fear his wrath in a not too distant day. The Pope advises us in this matter also.³⁷

XVI. America, England and Russia

Just as these three nations are united today with China and many others in waging a war, so must they some day be united in the Catholic Faith to bring that Faith to the rest of mankind. Is it utopian to hope for this? "All things are possible with God." St. Paul of the Cross and Ven. Dominic Savio foretold the conversion of England to Catholicism. The Popes of modern times are bending every effort to bring Russia and the other Orthodox back to Roman unity. Fr. Manna writes that we should hope for the conversion of these great nations. They will then be a powerful means for evangelizing the world.38 And what about America? Since both England and Russia have exported their religions and philosophies to America, together with emigrants, it may well be that our land should be the testing-ground, showing England and Russia the road back to the Catholic Church. By our study, prayer and efforts we can lay the paths whereby English and Russians in this country can find their way back to the true Church. Thus America will be an example, encouraging those lands to follow suit.

As priests, seminarians, scholars and just plain Catholics, none of us in the United States can evade these issues. Our duty is not only to the Catholics here but also to the Protestants, Anglicans,

²⁸ Manna, *The Workers Are Few*, p. 40. We pray for Russia after Low Mass and for all Protestants and Dissidents in the Church Unity Octave, and, in fact, in every

Mass in the "Te igitur," asking for Church unity.

⁸⁷ See various numbers of Catholic Missions on these questions; also the Reports of the Indian and Negro Missions, Washington, D. C. Pope Pius XII encourages work among the colored race in America in his encyclical to the Bishops and faithful of this country, Sertum Laetitiae, Nov. 1, 1939 (The Pope Speaks, The Words of Pius XII, pp. 201-2).

Orthodox, and Communists. Through business and intermarriage our people are thrown in with such people. The priest, too, in his pastoral and social life, meets these persons. The Popes ask us to do all in our power to bring about reunion.

There are difficulties; in fact, almost all those difficulties of which we have treated in this paper. But it is a missionary work which some of us at least must take seriously. This demands study, patience and prayerful zeal. If Russia is again opened to missionaries, undoubtedly Americans will have to go there to bring her back to the Church. As long as Russia is not Catholic—and more especially as long as she is officially not even Christian—much missionary work in other lands will suffer. And if England could be converted, her influence for good would be multiplied beyond all telling. Indeed we must heed the requests of the Popes and try, with Paul, "to become all things to all men," in our own way, under the influence of the Holy Spirit. (The questions of Orthodoxy, Anglicanism and the reunion of Churches will be treated later).

XVII. Conclusion

We have merely touched the borders of vast missionary problems, obstacles and difficulties. However, we can rejoice that the Holy Spirit will assist the Church in these times as in the past. No matter how hard things appear, we Catholics can be optimistic and look for better days to come. Christ is always with us. Despite all odds the Church is more mission-minded today than ever. Her task has grown vastly in modern times, but once peace is reestablished she looks confidently for a great number of workers at home and abroad. If the clergy become thoroughly imbued with mission zeal, we shall indeed witness an outburst of missionary work and a flow of God's grace on the world like a second Pentecost.

"The world widens and the Church of Rome takes into account the new realities. She is the West and the East. She is the Mediterranean, the Atlantic, and the Pacific at one and the same time. . . . The Papacy makes itself more and more universal, pushed by the needs of its apostolate." 29

We cannot be downed by obstacles. They give us the greater zeal and courage, for we know that what we cannot accomplish the Holy Spirit can do through us.

"We are apt to think that this is the afternoon of the Evangelical Day, when perhaps its morning is just beginning. Even among nations favored

²⁹ Civis Romanus, The Pope Is King, p. 250.

with the Faith, how many blessings of the Saviour have still to become effective. And this is much more true of those regions that till now have been deprived of the blessing of Almighty God. . . .

"What difficulty will not vanish before love? The apostolic life among the heathen certainly requires great courage in those who consecrate themselves to the cause, but, however great the difficulties, they are not insurmountable. . . . Even sacrifice has its beauty. . . . The difficulties of the apostolic life must be considered in the light of faith and embraced through love of God." 40

It is helpful to note that in the Roman Rite during the anointing of the new priest's hands the choir chants the "Veni Creator Spiritus." It is a new Pentecost; another priest will bring Christ to the world. It is also a symbol of the coming of the Holy Spirit into the soul of the priest to strengthen him, to direct him and to console him. The priest, by the power of the Holy Spirit, will overcome the world, the devil and the flesh, through the Holy Sacrifice, the sacraments, holy doctrine and example. In the present crisis, as at all times, Mother Church sings out to the Holy Spirit and asks for help and light, for love and strength to carry on the sublime mission given her by Christ to teach all nations. Pope Leo XIII in his encyclical, "Sapientiae Christianae," reminds us that the greatest duty each of us has is to labor in the spread of Christian truth as far as lies in our power.

We can take courage from our courageous Pontiff, Pope Pius XII. In a homily during the Pontifical Mass in which he consecrated twelve Bishops for the missions, on the Feast of Christ the King, the Holy Father declared:

"Even as of old the Divine Redeemer sent the small group of Apostles unaided by any human help into the whole world, to conquer it, not by the power of arms but in virtue of truth and love, so, today, We who hold His place, send you, also twelve, as sowers of the divine word, not trusting in your strength or that of others, but trusting only and humbly in the grace of God; We send you to so many nations, distant indeed, but very dear to Us, so that you will, sparing yourselves no labors, impart to them evangelical precepts and Christian culture. Indeed, a great spectacle is unfolded to Our mind from the event of today's feast and it moves Our soul profoundly and raises it to hope for rich future fruits. For, as the years pass in the course of events, things and conditions arise, change and fall, and, changed again, they come forth renewed, or decay utterly and die off, whereas the Catholic Church is not harmed by the fluctuations of time, nor conquered by difficulties, nor changed by stormy fortunes, but securely and with stately step she advances. . . . The Church of God, the tender loving Mother of all peoples, embraces, with the greatest charity, the entire family of mankind, of whatever

⁴⁰ Manna, Op. cit., pp. 38-94.

nation or degree they may be, and fosters by prayer and work the welfare and true happiness of all. . . . Very difficult battles are reserved for you, but Christian charity is never conquered and the divine promises never fail. May there be in you, having received the seven-fold gift of the Holy Spirit, that apostolic zeal that sweetly draws hearts to embrace the law of God; may there be in you fortitude which breaks all things adverse with unconquered strength and shines forth as victor; may heavenly help be in you whereby the Master's field, entrusted to your care, may fructify in an ever greater evangelical harvest!"

⁴¹ Acta Apostolicae Sedis, Series II, Vol. 6, 1939, pp. 597-8.

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Study Outline

OUTSTANDING OBSTACLES TO THE

MISSIONARY APOSTOLATE

- 1. Today, why is the problem of distances in the mission lands a teasing and testing one?
- 2. Mention how the various foodstuffs affect the white missionaries on foreign soils.
- 3. Why did Pope Pius XI insist that the mission buildings be in the native style of architecture?
- 4. What particular difficulty have missionaries in India because of the caste system?
- 5. In 1936 Rome approved Sisterhoods with public vows studying and practicing medicine and obstetrics. Why?
- 6. Explain briefly the conflict between tribal justice and justice as taught by Christianity.
- 7. How do missionaries preserve and ennoble many native customs?
- 8. What encouragement have the missionaries in mastering foreign languages and dialects?
- 9. Mention some of the aids of modern invention and colonization to our missionaries.
- 10. Just what obligation have we at home to cooperate and aid the missions?
- 11. Why does the Church stress the need for a native clergy and Hierarchy?
- 12. In the light of today's news reports why is racial antagonism and nationalism on the increase?
- 13. Why must the missionary priest have a knowledge of other religions in order to spread the True Faith?
- 14. Precisely what obstacle to our missionaries is Protestantism?

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15. How does the union of the United States, Great Britain and Russia affect the spread of Catholicism?

Clergy Leading-People Participating

People Must Cooperate

If America is to accept the challenge to leadership, it will mean that all the people must collaborate. In the fields of commerce and industry, and diplomacy it will be, not only the business executives and diplomats, but also the most humble artisans and tradesmen, who must cooperate. In the matter of moral leadership, Catholics must consider the responsibility largely their own. In achieving such leadership for America, the Catholic Church in our country must rely upon the cooperation of all her children. Above all, she must look for intelligent and zealous guidance on the part of her clergy.

Knowledge of Theological Foundations Necessary

There is need to know some of the theological reasons for missionary work. These will be treated at some length in the Academia studies. The essence of all of them is the unity of the Church—the Mystical Body of Christ—and the calling of all men, without exception, to be members of the Church. Some of the scriptural justification for missions should be known, together with some of the principles of mission theory, which grow out of the treatises on the constitution of the Church. The future pastor of souls ought, also, to have some general knowledge of the Church's organization for carrying on missionary work, and, in particular, the manner in which the laity cooperate in the mission apostolate. This last item includes not only the support of actual apostolic work, by prayer and material means, but also the qualifications needed by those who aspire to be missionaries.

Besides the general and theological foundations on which all Catholic missionary work is established, it is definitely useful for every young priest to have a knowledge of the basic problems which confront the Church in the mission apostolate at home and abroad and of the methods which have been devised for meeting them. Some understanding of the problems that are peculiar to individual mission countries or fields should also be acquired, in order that he may speak compellingly when called upon to make appeals for the apostolate in any of these areas.

Let us not forget that from now on we are going to be faced by large numbers of men and women who have traveled all over the world while serving in the armed forces. They will have knowledge of external conditions in the countries which they have visited, and we shall need solid knowledge of backgrounds, in order to explain mission problems to their satisfaction, and to win their active sympathy for the support of missionary work in those countries. For example, we may expect to meet soldiers who have been profoundly impressed by the natural virtues of the pagan Chinese, or who have imbibed certain notions about the alleged "mysticism" of Hinduism or the so-called "ascetism" of Buddhism in India. The future priest must know how much to admit with regard to such philosophies and he must have some solid explanation for the claim that Christianity is still the major need of the people in non-Christian countries. (excerpt from AMERICA'S HOUR IN THE MISSIONS by Very Rev. Msgr. Edward A. Freking, S.T.D., National Secretary of the Catholic Students' Mission Crusade, U.S.A. and member of the Advisory Committee for the Missionary Academia Studies.)